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said vowel is short, as in **אֶהְיֶה, נִאֲלָמְךָ, מִקְלָמְךָ, שְׁמֶרְךָ, דְּבִרְכָּךָ**, and, from the examples given, it will be seen that the rule is applicable both to nouns and verbs, when receiving these suffixes.

Since writing the above our attention has been kindly called by Prof. Harper to the treatment of the intermediate syllable by Dr. Davidson. On turning to the grammar of the latter, we find that we had indicated, by pencil marks upon the margin, our appreciation of his comparatively full exposition of the subject. Yet here there are the same defects as those just considered, when we come to view many of the etymological processes of the language. And besides, the Doctor's definition of the intermediate or, as he calls it, the *half-open* syllable is very defective. He tells us—p. 10—that “another kind of syllable, not uncommon, is the *half-open*. It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a slight vowel sound after it, and thus hangs loosely between this syllable and the one following—e. g., **בְּקָטֹל** which is not *bīq-tōl* nor *bī-q-tōl*.” This definition does very well for all such examples as that given,—those in which the closing consonant has *Sh'vâ* under it, but will not answer for those in which such consonant has a vowel, as in **אָחִיר, אָחִים**, and the like, together with many which are formed by some of the prefixed particles, **הָיוּ** etc. Green's definition—p. 27—is equally at fault because it likewise proceeds upon the idea of a *Sh'vâ* being always under the closing consonant of the syllable. Had these authors taken into consideration the *acute* or *sharpened* syllables as a separate class, they had doubtless discovered their defective definitions,—the *acute* syllable terminating with the same letter that the next syllable begins with,—in other words, a *double* letter, as in **קָטֹל**. On a little consideration it will be seen that the intermediate syllable partakes of the nature both of the *open* and *closed*, as in **דְּבִרְכָּךָ**, and of the *open* and *acute* or *sharpened*, as in **אָחִים**.

CONTRIBUTIONS TO HEBREW SYNONYMY.

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I.

מִשְׁפָּט — דִּין

The Septuagint translates both **דִּין** and **מִשְׁפָּט** by *κρίμα, κρίσις*, and even by *δικαη*, and the Vulgate by *causa* and *judicium*. In Hebrew the words are by no means used indiscriminately. **דִּין**, a common Semitic word, has the primary meaning to rule, to govern. In the East executive and judicial authority are often vested in the same official, and hence executive administration is intimately blended with the function of a lawgiver or a judge, as when Darius says, *di-na-a-tav at-tu-u-a kul-lu'*, “my laws (or decrees) they fulfilled” (Nashi Rustam Inscr. 11). The word soon passed from its primary meaning into that of judging or deciding suits affecting property or civil rights. This general reference to matters affecting individuals it retains in post-biblical Hebrew, where the Great Sanhedrin is called the **בֵּית דִּין**, a judicial sentence **גִּזְרֵי דִין**, a fine **דִּין נֶפֶשׁ**, and a capital sentence **דִּין קָנָא**.

שָׁפֵט, with the fundamental thought of erecting, setting upright, gives the verbal substantive מִשְׁפָּט, which designates the establishment of truth or justice in a cause on trial. It differs from דִּין by having an implied reference to an objective standard of right. A מִשְׁפָּט is a judgment in harmony with justice and truth; a דִּין should be just and equitable, but it has no inherent moral reference. The former is a judicial embodiment of absolute rectitude, the latter of legal justice which may be far from being equitable; the one is an infallible righteous judgment, the other a fallible judicial utterance. These distinctive meanings are exhibited in Ps. ix., 4. בִּי-עֲשִׂית מִשְׁפָּטִי וְדִינִי, "For thou hast maintained my right and my cause," i. e., assisted him in securing a righteous judgment and a favorable decision. See also Ps. cxl., 13; Is. x., 2. The moral element of מִשְׁפָּט appears conspicuously in passages like Job xxvii., 2, where the Almighty is charged with taking away, not the patriarch's דִּין but his *just judgment*; and Is. liii., 8 where the Messiah is said to be snatched away, not from a legal, but from a righteous sentence. While, then, דִּין is used in biblical Hebrew almost exclusively to designate judgments in respect to disputes or grievances arising between man and man, מִשְׁפָּט, by virtue of its moral reference, is used almost as exclusively to designate the judgments of God, these being understood to embrace not only the exhibitions of his compensative justice, but the entire *corpus juris divini* of laws, statutes, regulations, precepts, etc.

BOOKS FOR THE STUDY OF ASSYRIAN.

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1. FRIEDRICH DELITZSCH.—Assyrische Lesestuecke Ed. 2. Leipzig: *J. C. Hinrichs*, 1878. Price 24 marks (= \$6).
 2. WILHELM LOTZ.—Die Inschriften Tiglathpileser's I. Leipzig: *J. C. Hinrichs*, 1880. Price 20 marks. (Contains a long text transcribed, with translation, commentary and glossary.)
 3. EBERHARD SCHRADER.—Die Keilinschriften und das Alte Testament. Ed. 2. Giessen: *J. J. Richer*, 1883. Price about 15 marks. (Contains numerous translations and a long and valuable glossary.)
 4. "A selection from the Miscellaneous Inscriptions of Assyria." Edited by H. C. Rawlinson and T. G. Pinches. London, 1880. Price 10 shillings (= \$2.50). (This is the first half of Vol. V. of "The Cuneiform Inscriptions Western of Asia," and contains the finest Assyrian inscription yet published.)
 5. D. G. LYON.—Keilschrifttexte Sargons Koenig's von Assyrien (722-705, v. Chr.). Leipzig: *J. C. Hinrichs*, 1883. Price 24 marks. (Contains the origin-